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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" (JER 4: 14).

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DEMOCRACY OF AMERICAN ORIGIN.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

DEMOCRACY is indigenous to America.

One of the earliest recorded experiments of representative government by the people was undertaken on the Western Continent; and it was a success.

These statements are not made with reference to the establishment of the United States of America as a free and independent nation, but to events that antedated by nearly a century the birth of Christ.

At that time North America was inhabited by two great peoples, the Nephites and the Lamanites, each named after an early leader, and both originally of one family stock. Except for brief periods of comparative peace, the two nations lived in a state of hostility, due to Lamanite aggression.

The Nephites were progressive, cultured, and of peaceful desires, while the Lamanites became degenerate, dark-skinned, and barbarous. Eventually the Nephite nation was destroyed by its savage foes; the Lamanites persisted and are represented to-day by their direct descendants, the American Indians.

For five centuries prior to the events now under consideration, each nation had been governed by a succession of kings. The Lamanite rulers exercised autocratic sway and relied upon physical force for their power. Some of the Nephite monarchs were almost as bad, though many were notably considerate and just.

The last of the Nephite sovereigns was Mosiah; he died 91 B. C., after a righteous reign of thirty-three years. King in name, he called his people brethren, and counted himself their trusted and presiding servant.

A short time before his death, Mosiah called for an expression from his people as to whom they desired to succeed him on the throne. There was a united answer: the people wanted the king's son, to whom it was said "the kingdom rightly belonged." But Aaron, the people's choice, declined the crown, as did his brothers in turn; for all these sons of Mosiah were devoted to the preaching of the gospel and esteemed the labors of the ministry above the royal estate.

Mosiah seized the opportunity occasioned by the people's loyalty and unity to awaken them to the fact that the powers of government were inherent within themselves, and to urge them to exercise their sovereign rights and assume the privileges and responsibilities of self-rule. He recommended that they abolish the monarchy and establish a Republic according to "the voice of the people."

In a stirring proclamation he set forth the potential dangers of kingly rule, and admonished the nation to guard its liberty as a sacred possession, and to delegate the governing power to officers of its own choosing, whom he called judges, who should be elected by popular vote, and who could be impeached if charged with iniquitous exercise of power, and be removed if found unworthy. King Mosiah summarized in a masterly way the fundamentals of true democracy. After reciting the wrongs the people had suffered under monarchical oppression, he continued in this wise:

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

"And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

"If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

"And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king. * * *

"And now I desire that this inequality should be no more in

this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike" (Book of Mormon, Mosiah 29).

The affairs of government were to be the concern of the whole commonwealth; for, as the king proclaimed with convincing plainness, "the burden should come upon all the people, that every man might bear his part." It is gratifying to know that the Nephites adopted the proposition, straightway set about creating election districts, and at the appointed time chose by vote the first elective rulers of the new Republic.

From American soil, which of all was first to be prepared for the cultivation of representative government by the people, the seed of democracy shall be carried to every other land, until all men are free, in accordance with Divine intent.

PRE-EXISTENCE OF SPIRITS.

"In thy holy habitation, did my spirit once reside?
In my first primeval childhood was I nurtured near thy side?"

We are all spiritual children of God, begotten of our spiritual Father before the foundations of the world were laid. You and I, and all men and women who ever lived, or shall live, on this earth, had a spiritual existence in the mansions of God our Father, before we came to tabernacle in these bodies of flesh and bone.

This may seem a rather comprehensive statement to make, but as Latter-day Saints make no statements on doctrine which cannot be substantiated by the Scriptures, I would like to refer you to a few passages from both the Old and the New Testament.

First let us take the word of God as it was spoken to Job (38: 4-7). "Where wast thou when I laid the foundation of the earth? declare if thou hast understanding? * * * When the morning stars sang together, and all the sons of God shouted for joy?"

We cannot conceive of God asking a question, unless there is a reasonable answer to it. Job must have been somewhere, when all the sons of God shouted for joy.

Let me refer you to another Old Testament quotation, which is still more explicit. We find in the prophecy of Jeremiah (1: 4, 5) these words, "Then the word of the Lord came unto me saying, Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations." Here we have an example of one of the sons of God, who was pre-ordained to a special work even before he was born of mortal parents. Let me draw your attention to another man, who was pre-ordained to a certain office, as recorded in the New Testament. A man and his wife lived together a good number of years, but they were never blessed with a child

of their own. We learn from the gospel according to St. Luke that Zacharias, and his wife Elizabeth, were well stricken in years, so that we can understand Zacharias being a little doubtful when the angel Gabriel appeared unto him and informed him that Elizabeth, his wife, should conceive, and bring forth a son, and that his name should be John. Nevertheless, that which seemed from a natural, or human standpoint, impossible, came to pass, as the heavenly messenger foretold, and John the Baptist was born. John, the apostle, referring to this event in the first chapter and sixth verse, says, "There was a man sent from God whose name was John." Now, what I want to make clear in this, that John, at some pre-existing time, must have been with God, or how would it be possible for him to be sent from God?

Let us take a reference from the writings of the wise man Solomon, as regarding this subject. In Ecclesiastes (12: 7) we read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Naturally, we come to the conclusion that for the spirit to return to any place or locality, it is absolutely necessary that it should previously have been there. Hearken to the words of Paul to the Hebrews (12: 9), "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits and live?" Do we need anything more plain or distinct than this? You will notice that "fathers" of our flesh is in the plural, whereas in reference to the Father of spirits, the noun is in the singular.

The disciples of Jesus seemed to have understood this teaching of pre-existence, as witness their asking Jesus, "Who did sin, this man or his parents, that he was born blind?" (John 9: 2). They had no doubt in their minds that a man could sin before coming into this life, for they asked if the blindness was the result of sin on the part of the man, or his parents, and if it had been on the part of the man, then it must have been committed in his pre-existent state, because he was born blind.

Again, referring to Paul's writings, we find him instructing the Ephesians (1: 3, 4), in this manner, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." From the foregoing passage of Scripture we learn that God, our Father, hath blessed us with all spiritual blessings in heavenly places in Christ, and also that we were chosen in Him before the foundation of the world; therefore, without doubt, in a pre-existing state. Let us see what Jesus has to say on this absorbing subject, and also keep in mind, as has been already stated, that we are actually the sons and the daughters of God, our Father, and that Jesus is our elder Brother, distinguished from all the other "sons of God" in that

He is "The Only Begotten" in the flesh. Speaking of Himself, He says, (John 16:28), "I came forth from the Father * * * " and again (John 6:62), "What and if ye shall see the Son of man ascend up where he was before?" We gather from these verses that Jesus was with the Father in heaven, before He came to dwell on the earth as the son of Mary. Yes! says the outsider, true it is that Jesus was with the Father. There is abundant Scripture to prove that, but that in no way implies that the rest of created mankind lived in the heavens with God.

Let us probe a little deeper in our investigation, and rely on the teachings of Jesus as our guide. In the Sermon on the Mount our Lord uttered these words, "Be ye therefore perfect even as your Father which is in heaven is perfect." You will observe here that God is referred to as your Father. Again, during His ministry, He teaches His disciples to pray, saying to them, "When ye pray, say, Our Father which art in heaven." Can we imagine Jesus teaching them to pray to God as their Father, if He was not their Father?

Another striking instance is given in John (20:17) on the morning of the resurrection. Jesus on that occasion addressed Mary Magdalene thus, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and unto your Father, and to my God and your God." "My Father and your Father, my God and your God!" It is not necessary to enlarge upon this, except to say that this testimony of Jesus ought to remove every doubt in our minds in regard to the Fatherhood of God.

"There is a natural body and there is a spiritual body," says St. Paul (I. Cor. 15:44), and we may add, the former is the exact replica of the latter, as Jesus was trying to teach His disciples after His resurrection, when they were frightened at His sudden appearance, and supposed they had seen His Spirit (Luke 24:39). Jesus says, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

Let us go yet a little further in our investigation of this interesting subject.

Have we any records given at any time where the spirits who once dwelt together in the heavens have, while dwelling in human beings on the earth, recognized each other? Yes! and I purpose before drawing to a close, to point out one or two instances for our mutual edification.

First I would refer you to the synagogue at Capernaum, in the early days of Christ's ministry (Luke 4:33-34), "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Here we have an instance of a spirit, though an unclean one, recognizing and

admitting that Jesus of Nazareth is the Holy One of God, and he is afraid of the punishment which a just God will mete out to him.

We have another striking illustration in Matt. 8: 28-29. "There met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Here we might ask, How did the evil spirit know and recognize Jesus as the Son of God, and ultimately their judge, if they had not been acquainted with Him in the pre-existent state?

Lastly, let us take the case recorded in Acts (19: 14, 15). The sons of Sceva tried to cast out devils in the name of Jesus, whom Paul preacheth, and the evil spirit answered and said, "Jesus I know, and Paul I know, but who are ye?"

And so we may go on, enumerating proofs of the Fatherhood of God, and the pre-existence of spirits, but I think enough has been said to satisfy the most fastidious.

Newcastle Conference. R. Howey.

ELDER F. J. PORTER CALLED HOME.

It is with regret that we announce the death of President Frederick James Porter, of Gillingham, London conference. He came home very ill from his work on Monday, and died on Friday, the 14th of February, this year, of influenza-pneumonia. He leaves a wife and four children. Two of his children have preceded him to the great beyond. He was a man of great faith in the gospel, living every principle of it. He was greatly beloved as a kind, affectionate husband and father, a strong friend, and highly respected among the saints, his neighbors, and his fellow-workers, and associates. The Church loses in him a staunch member, and the city loses one of its best and most upright citizens. Our hearts go out in sympathy to his grief-stricken family, and we pray that the Lord will send them comfort and solace.

The funeral was conducted by President James Gunn McKay, on February 20th, who also dedicated the grave. Besides the mourners there were a delegation of his trade union workers present, wearing their badges and acting as pall-bearers.

Frederick James Porter was born March 28th, 1870, at Gillingham, Kent; baptized October 9th, 1910, by Elder J. W. Basdell, and confirmed by Elder E. E. Smith. He was ordained an elder on August 8th, 1915, by Elder Lewis B. Merrill, and died February 14th, 1919, at Gillingham, Kent.

London. James Gunn McKay.

It is not the lack of ideals that ails the world, it is so many ideals that are not lived out. Every one of these turns into poison.—Frank Crane.

LIFE'S MYSTERY.

A babe is born on earth to-day
From spheres unknown, the people say.
His early days from care are free,
And life to him is fun and glee.

His boyhood's days are over now,
He sets his hand upon the plough
And starts along the road of life,
The path of sorrow, death, and strife.

The toil of life is on him now,
He wipes the moisture from his brow
And wends his weary homeward way
At even of another day.

The sting of death now brings him grief,
His mother dies, her day was brief,
And, mourning thus his bitter loss,
He bows his head beneath the Cross.

He seeks and finds himself a wife,
A helpmate on the path of life,
And silently the time draws near
When death shall hurl another spear.

The earth is speeding onward still,
With verdure green and charming hill,
And rippling streams go sparkling by;
'Tis very pleasant to the eye.

But happiness is not complete
With wife, and children, bread and meat.
These gifts and other pleasures, too,
Are but a taste of life to you.

Man feels the woe of bodily pain,
Of scorching sun and torrent rain,
Of cold and stormy winds that blow,
Of summer, winter, as they go.

O what is life? he cries aloud:
It seems to me a passing cloud
Of joy and sorrow, hunger, dearth,
To all who dwell upon this earth.

Oh, God of heaven! reveal to me
The mystery of life, I cannot see.
Why was I born upon this earth?
What is the object of my birth?

The setting sun sinks o'er the hill,
All now is peaceful calm and still,
Man's years of life are quickly sped,
And he is numbered with the dead.

The babe, to man or woman grown,
Returns at last to that unknown,
Where all will clearly, fully see,
The purpose of Life's mystery.

Liverpool. GEORGE BEDDOE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 6, 1919.

EDITORIAL.

PROPHECIES FULFILLED.

THE Prophet Joseph gave utterance to many prophecies which have been fulfilled, entirely or in part, and to others that are yet to be fulfilled.

To the first class belong the predictions concerning the Civil War of the United States, and the world-war through which we have passed; also those concerning famine, pestilence, and industrial unrest. In the latter class we place prophecies concerning the rebuilding of Jerusalem, the redemption of the Center Place of Zion, and the rearing on sacred ground of the temple upon which will rest the glory of the Lord.

There was a time when many wise men said a great war between civilized nations was unthinkable, because it would be contrary to all the material interests of the world, if not to the moral sentiment of citizens. But the Lord sent His Prophets to warn the children of men that the most destructive conflict the world had ever seen was coming, because of their iniquity, unless they would repent. Well, the war came, as the Prophet said it would, and at the very time indicated by him, viz., when the people of Great Britain should "call upon other nations, in order to defend themselves against other nations" (Doc. and Cov. 87:3).

There was a time when doctors and professors were of the opinion that the laws of hygiene were now so well known that there could be very little reason for fear of the recurrence of epidemics, such as swept Europe and Asia during the Middle Ages. Our dwellings and cities, they said, were provided with all that was necessary for the maintenance of health—light, fresh air, cleanliness, parks, baths, etc., etc.—and, besides, the people were protected by means of vaccination and inoculation against disease germs. But the Lord indicated, through His Prophet, that pestilence would be one of the calamities preceding His second advent (Doctrine and Covenants 97: 22, 23). And it has come.

That the present epidemic is not a trifling matter is evident from the fact that thoughtful observers are calling attention both to the extent of its ravages and to some of its dire, future consequences. Only a few days ago a medical correspondent of the *Times* expressed the opinion that war and influenza had "accounted for" about eighteen million young men throughout the world, during the last four years, and rendered ten million more incapable of earning a living. Then he went on to say:

"The seriousness of this loss is not as yet generally realized. It is not understood, for example, that there is a peculiar tragedy in the fact that upon the heels of war should have come an epidemic with a selective tendency for young adults, and these not the weak, but the strong, the fittest, the most promising. The war reaped a harvest chosen for it: the unfit largely escaped. Influenza came and once again, at least in the experience of many, the unfit fared better than the fit; the very young and the very old than those of active life. Death in these last years and months has gathered the flower of the world's young manhood."

Then he draws the conclusion that it cannot be expected that "unfit" men will become the fathers of robust children. In other words, the effects of the calamities of these four years will be felt upon the generations to come.

Professor David Starr Jordan, of the Leland Stanford University, Cal., some years ago, proved a similar conclusion to be correct in the case of the old Roman empire, and other empires preceding it in the arena of the world. By wars, he says, they wasted their natural strength, their fittest men were gradually killed off, and the propagation of the race was left to the weaker portion of the nation, until, finally, the legions became unable to resist the invading hordes that broke up their existing institutions and subjugated the people.

There was a time, not many years ago, when the wisest of men said that a serious famine could not again occur in any part of the world. The means of transportation and international business relations, they pointed out, were such that, if a shortage of food should be felt in one part of the world, it would speedily be remedied from the surplus of food in other parts. Nobody thought of the possibility of a world-wide famine, such as that which we have lived to see during the last two or three years. No one thought of a general shortage of food, through war.

For a number of years, the prophets of God, in our day, proclaimed, from the pulpits of the Church, the coming of a famine, and they urged the Latter-day Saints to store up wheat for that day. Unbelievers used to laugh at those predictions, and regard them, perhaps, as grotesque imitations of Biblical prophecies, and even some Church members were inclined to doubt the inspiration of those utterances. But the famine has swept large areas of the earth. Millions have been affected by it, and thousands, especially infants, have died of hunger. In some parts of the world, the people have mixed straw with a little flour, for bread, and even this kind of coarse food has not always been within the reach of all.

And thus, the prophecies of the latter days have come true. Who shall say that Joseph Smith and his successors were not true prophets?

There is one remarkable feature connected with the prediction of pestilence, that might be called attention to, as showing how

minutely accurate the prophecies are in our day, as they were in the days of the prophets of old. In the Doctrine and Covenants (29: 17-19), our Lord says He will take vengeance upon the wicked, if they do not repent, and that He will send forth "flies upon the face of the earth," and these insects, He says, will "take hold" of the inhabitants and cause a loathsome disease to come upon them.

The particular plague described in the verses referred to, may not yet have made its appearance in all its terror, but the point we wish to make is this that the very cause of the threatened disease—"flies," or insects,—was given in the prophetic word, long before the science of bacteriology had attained its present high degree of development. And, in order to appreciate this point fully, we should remember that the term "flies," though now used to denote winged insects only, formerly meant any kind of parasites of the insect class, as well as flies, so-called in a more limited sense of the word.

Referring to diseases by which so many people in the war zone have been taken away, it has been stated authoritatively that lice are responsible for at least a million fatal cases. That insect seems to carry typhus, trench fever, and some other diseases to their victims.

In Siberia, we are told, typhus infected nearly one million persons, killing about five hundred a day in the little city of Jassy alone, while two hundred of the twelve hundred medical officers in the country died from the disease, which spread over Russia, Austria, Germany, and the Balkans generally.

These figures are vouched for in a publication prepared by Lieutenant Lloyd, who was chief entomologist in northern Rhodesia. He says:

"Typhus, one of the most dreaded epidemic diseases of man, is entirely due to the activities of lice. The same remark applies to relapsing fever over the greater portion of the world. Still, a third disease, trench fever, has been placed to the credit of the louse, and possibly even now the full extent of its guilt is not known."

Note that the prophecies of the Doctrine and Covenants are being fulfilled in their minute details.

The influenza is believed to be due to some microscopic enemy of man, which science has not yet been able to discover.

All goes to prove that man cannot escape the judgments of God. There is no armor that can protect him against His arrows. There is no vaccine, no anti-toxin against His minute messengers of destruction. There is only one way of escape, and that is through the door of repentance. If the world will avert greater calamities than those we have already seen, it must repent of sin, like Nineveh of old, and turn to God in humility. God has warned us, through the Prophet Joseph, as He did the antediluvian world through Noah, or Nineveh through Jonah, or Jerusalem through

His own Son. It now depends on ourselves whether we will see a time of peace and safety, or one of still more serious tribulations.

One thing is certain. The prophecies will be fulfilled, and we should all be prepared for that which is yet to come.

J. M. S.

WHITE STAR LINE WAR SERVICE.

A CIRCULAR has been issued by the White Star Line, dealing with its services and losses during the war. It is a document that contains many features of interest now that the great conflict is past.

From the circular it appears that the company suffered heavily. Among its lost vessels were the *Britannic*, *Oceanic*, *Arabic*, *Laurentic*, *Cymric*, *Afric*, *Georgic*, *Ceric*, and *Delphic*, with a total tonnage of 148,145.

The *Britannic* was lost in the Ægean Sea, November 21st, 1916, while serving as a hospital ship. Her whole war-career was so occupied. On her first voyage she brought 3,300 wounded from Mudros to Southampton. On her next three voyages, she called at a Mediterranean port, and there the wounded for England were transferred to her from vessels that had brought them from Mudros. The fifth was her last voyage. Bound on the same errand of mercy, her brief career was terminated as mentioned, but not before she had restored nearly 15,000 disabled men to their homeland, amid the surroundings of the most perfectly-appointed hospital ship of the war.

The *Olympic* has a notable war-record. She was the vessel that rescued the crew of the *Audacious*, she carried troops to Gallipoli, and Canadian soldiers and Chinese labor battalions in vast numbers across the ocean. In fact, over 200,000 people were conveyed by her on war service.

Shortly after hostilities commenced in August, 1914, the Government, recognizing the suitability of high-class ocean steamers of good speed for the onerous duties of policing the great trade routes, requisitioned the services of the *Oceanic*, *Teutonic*, *Cedric*, *Celtic*, *and Laurentic*, as armed cruisers, all of which maintained on war service the reputation that has made them renowned among transatlantic travelers in days of peace. The *Oceanic*, unhappily, was lost towards the end of 1914; the *Laurentic*, after achieving results worthy of one of the largest and finest steamers in the Canadian trade, met her fate through submarine attack off the coast of Ireland in January 1917; whilst the *Teutonic*, the first British mercantile armed cruiser, after constant duty in the North Sea patrol, has been acquired by the Government, and is still in Admiralty service. The sister ships, *Cedric* and *Celtic*, remain, and are once again employed in the Liverpool and New York passenger trade with the *Adriatic* and *Baltic*.

The circular closes with an eloquent and well-deserved tribute to the valor and chivalry of the men serving in British vessels. We read:

"The Elizabethan age is usually considered the golden era of English courage and English resourcefulness: but it may be doubted if the most heroic acts of the far-famed gentlemen adventurers of Devon exceeded in valour what has been done the past four years by that splendid body of men constituting the British Mercantile Marine. In whatever capacity they served their Country they covered themselves with abiding honor. No fewer than 325 officers, engineers, pursers, and surgeons of the White Star Line were attached to the Navy during hostilities, and the distinctions gained by them were many: whilst it is gratifying to add that the achievements of the men who continued in the less conspicuous but equally dangerous duties of the Merchant Service received their due reward from the Government. And we are proud of the opportunity to say that the lower ratings are as justly entitled to a mead of praise as those of the Upper deck: for, by their unflinching courage and resolution throughout the struggle, they maintained the unsullied prestige inherited from former generations of British seamen. Hardly an action of note on the sea in which some White Star men did not participate—Coronel, Falkland Islands, Jutland, Zeebrugge, to name those that come foremost to memory—and whether their lot brought them to work with the Dover Patrol, or in the bleak Russian waters, or in the Indian Ocean, in every instance the honor of the Empire did not suffer at their hands. And so with those of the clerical staff who joined the sister service, not a few of whom will return no more."

JEWS LOOKING TOWARDS PALESTINE.

A PRESS dispatch from Paris says that, regarding the establishment of a Jewish State in Palestine, the only fear of the Jews is that with the re-establishment of peace there will be an unmanageable rush of Jews to Palestine from Russia, Poland, and Rumania, especially if the Great Powers, notably Great Britain and America, shut their doors against immigration for a period of years, as is not impossible.

Already the Jews of South Russia have asked the British Naval Commander in the Black Sea for a direct line of steamers between Odessa and the Holy Land, and some hundreds of young Galician Jews are now in Trieste waiting for an opportunity to sail to Palestine, who have literally walked across Austria to freedom.

Some "Christians" do not view the proposed gathering of the Jews with enthusiasm. *The Living Church*, an Episcopalian publication, cautiously asks:

"Is it well, then, for the Jews, the loyal citizens to-day of many

different nations, to come out from among them and to be separate, to cut themselves off from the people round about as if they were Hittites and Amorites, Moabites and Hagarenes, to seek in national life to be a peculiar people, laying again the foundations for new anti-Semitic sentiment throughout the world?

"Or would it be better for the Jewish people to lose their life nationally that they may find it religiously, to lay it down in temporal sway that they may take it up in spiritual sweep, to surrender local pride and to gain universal leavening power?

"There is a Jerusalem which is a treasured ruin of a once glorious past. There is a 'Jerusalem which is above'—a spiritual ideal, a city whose 'maker and builder is God.' This spiritual Jerusalem 'is free, which is the mother of us all.'

"Is it not the special joy of the Jewish patriot in whatsoever land to sing of his native or adopted country as one of England's men has sung:

"I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

JOHN JONES ANSWERS SUMMONS OF DEATH.

JOHN JONES died at his residence, 1064 South, West Temple, Salt Lake City, January 19th, 1919. He was born April 1st, 1862, at Pontypridd, South Wales. He is survived by his wife, Esther, and a son, Clifford Jones; also a brother, Reece Jones, of Los Angeles, California. He became a member of the Church in 1885 in his native land, and came to this country in September, 1889. With the exception of three years when he lived in Almy, Wyoming, he has made his home in Salt Lake City. He was employed by the Utah Light and Traction company in the electrical and mechanical department for fifteen years, and was engineer at the Jefferson school at the time of his death. He was an active member of the Utah No. 1 National Association of Stationary Engineers, and vice-president and chartered member of the Sons and Daughters of Wales society. During his life he made many friends. Funeral services were held at the city cemetery, Tuesday. The cortege left the residence, 1064 South, West Temple, at 11:30 a.m. The body was on view from 10 to 11 o'clock on the day of the funeral.—*Deseret News.*

HOW DO YOU LOVE YOUR CHILD?

"How do you love your child?" asks Hildegarde Hawthorne in *The Mother's Magazine.* Selfishly or unselfishly?

It is the mother who is the wise friend of her children who is the loving mother, who sees to it that their bodies are healthy and

well fed, and that they are given proper training in exercise and good habits, who helps the young minds develop, and seeks to find the best type of schooling for each one of them: who does not insist that Tom shall go to college or Will be a doctor or Kate stay at home, but who finds out what Tom and Will and Kate are best fitted for, and helps them to work for that end.

It is the mother who delights in seeing her children happy, not in seeing them indulged, and who can stand noise and chatter when young nerves are wild with joy and must have expression, but who finds the time and takes the pains to insist on good manners, who loves her children.

She may prate of sacrifices all day, and perhaps she may have sacrificed herself: but if she looks for reward and demands payment it was never love that prompted the sacrifice; it was a special form of self-indulgence.

FROM THE MISSION FIELD.

Lady Missionaries.—The sisters named as follows have been set apart in the Leeds conference to labor as lady missionaries:—Ivy Shaw, Florence Walker, Mary Metcalfe, Sarah Elizabeth Race, Ada Kershaw, Daisy Brown, Fanny Brown, Ivy May Senior, Beatrice May Clapham, Betsy Swaine.

Lady Missionary Concert.—For the benefit of lady missionary funds for buying tracts, a grand concert was held at the Westgate Hall, Bradford, on February 22nd, 1919. The large audience was delightfully entertained by the Halifax Concert Party with songs and recitations, the Bradford Orchestra with two well-executed numbers, several individual numbers, and the lady missionaries of Bradford with tableaus, one of which, "The Coming of Peace," represented the great nations by costume. The entertainment was given under the direction of the traveling elders, who report it to have been a splendid success, especially financially. The proceeds were apportionately divided between the branch societies.

Baptisms.—On February 22nd, 1919, a baptismal service was held at Bradford, at which fifteen souls were initiated into the kingdom of God. A large assembly of saints and friends were in attendance. Conference President Joseph S. Nelson was in charge of the service. Brother Nicholson Elliott spoke on the subject of baptism. Elder E. Henry Clarke and Elder Fred Farrar (local) then officiated in the ordinance. Brother Samuel Mitchell, Jr., made fitting remarks on the subject of baptism of the Spirit, and confirmation. The eight elders present confirmed all the candidates at the water's

edge. The success of the service was largely due to the efforts of the lady missionaries. One of those to whom they had brought the gospel was an old lady in her eighty-first year.

District Meetings.—On February 23rd, 1919, the Luton and St. Albans branches, London conference, convened at the latter place in a district conference. Both branches were well represented and filled the hall to capacity. Several strangers present were greatly interested in the remarks of the speakers. Two meetings were held. President James Gunn McKay and Sisters Daisy Buksh, of North London, Mary Osborn, of St. Albans, and Zella and Ellen McCready, of the Luton branches, were in attendance. At the first session the schools gave an excellent program. Brother Frank Piggott was ordained a teacher in the Aaronic Priesthood, and set apart as first counselor to President Frederick H. F. Simpson, of Luton. The Luton Sunday-school was organized with the following officers: Frederick H. F. Simpson, superintendent; Amelia Clayton first, and Zella McCready second assistant; John McCready, secretary, and Edna Clayton, organist. The second counselor, Brother David Osborn, was released from the St. Albans branch presidency, and Brother William J. Jolliffe, Jr., as branch clerk, as he was serving in the navy. Sister Mary Osborn was set apart to fill that vacancy. The closing session was devoted to speaking and making reports.

Branch Conferences.—On Sunday, February 23rd, 1919, a branch conference was held in the Hull branch, in three sessions. The morning session for the priesthood, lady missionaries, officers, and teachers was devoted to discussions of organization work. President Arnold G. Holland presided at this meeting. The afternoon session was devoted to Sunday-school work. A program was given by the children, and remarks were made by President Holland. Superintendent William F. Bushell presided. At the evening session, discourses were delivered by Brother Robert H. Summers and President Holland. Brother Thomas Wharram, second counselor, presided at this session.

On Sunday, February 23rd, 1919, the Sheffield branch, Sheffield conference, held its semi-annual conference. Elder J. M. Sjodahl, of the Liverpool office, and President Charles A. Welchman, of the Sheffield conference, were in attendance. Two sessions were held, at which Branch President George C. Wilson presided. The first session commenced at 2:30 p.m. The speakers were Brother Herbert Stagg, and Elder J. M. Sjodahl. Two songs were sung by the Sunday-school during the session. The evening session commenced at 6:30. The speakers were Brother Oliver Shaw, President Charles A. Welchman, and Elder J. M. Sjodahl. The meetings were fairly well attended.

DIED.

HOUSECROFT.—January 30th, 1919, of pneumonia, following influenza, at the age of 59 years, Oliver Housecroft. Mr. Housecroft was not a member of the Church but always defended the faith, and was ever glad to assist the elders. A large number of friends attended the funeral, which was conducted by the elders in the Pudsey branch, Leeds conference.

RUSSELL.—Brother George Russell was accidentally injured while at his work in Glasgow, February 4th, 1919, and died the same day. Brother Russell was the son of Robert and Margaret Crichton Russell. He was born July 22nd, 1886, at Flemington, Lanarkshire, Scotland, and baptized January 3rd, 1909, by Elder M. O. Ashton, and confirmed a member of the Church the same day, by Elder James Ritchie.

LEE.—On February 12th, 1919, Sister Kate Swan Lee, of Loughborough, Nottingham conference, of consumption. Deceased was born April 12th, 1883; was baptized and confirmed February 26th, 1910, by Elder Charles B. Gunnell.

HORLACKER.—On February 16th, 1919, Herman Henry Horlacker, at the Mercer's Hospital, Dublin, Ireland, of spinal meningitis. He was born September 13th, 1906, and was baptized by Elder W. R. Goates, and confirmed by Elder T. M. Holman. Funeral services were held at the parents' home, at Blackrock, Ireland. An open air service was held at the grave. Sixteen carriages formed in procession from the home to the cemetery. A large number of saints and friends were in attendance. The father of the boy has been interned in a camp at the Isle of Man, and did not reach home until a half hour after the boy's death.

SILVER.—On the 14th of February, 1919, of old age, Mrs. Kate Silver. She was born April 2nd, 1842, at Nottingham, Notts.; baptized and confirmed April 19th, 1859, by Elder B. F. Cook. She was buried at Faversham, Kent, February 22nd, 1919. President James Gunn McKay conducted the funeral services and dedicated the grave.

HUTCHINSON.—On February 20th, 1919, Sister Mary A. Hutchinson, of Nottingham, Nottingham conference, of influenza-bronchitis. Deceased was born September 11th, 1857; was baptized and confirmed July 17th, 1912, by Elder Thomas F. Hardy. She died a faithful Latter-day Saint, and leaves a large circle of friends.

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